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WHAT
ARE THESE TWO
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R. M. SOMMERVILLE
EDITOR & PUBLISHER
NEW YORK

I WILL
GIVE POWER UNTO MY
TWO WITNESSES -
THESE ARE THE TWO
LIVE TREES ETC
REV. 11:3-4.

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OLIVE TREES

A Monthly Journal devoted to Missionary Work in the Reformed Presbyterian Church, U. S. A.

No.

FEBRUARY, 1904.

2.

QUESTIONS OF THE HOUR.

THE BOOK OF PSALMS.

PROF. WILBERT W. WHITE.

(Concluded from p. 6.)

—In dividing this article for publication in two numbers, the mistake was made of closing the first part in the middle of a characteristic of the Psalms. To see the connection of this part with what goes before, readers should go back to particular 4, page 5.—

Still another writes: "Perhaps there is no more striking feature of modern religious thought, as compared with that which prevailed in older and simpler times, than in the comparative importance of the conceptions of God and man. Our forefathers dwelt much on the being, the attributes, the grace of God; we dwell much on the struggles, the temptations, the sorrows of the soul. Man has become more interesting and God less so. This fact colors our hymns, our sermons, our systems of theology, and follows us into our devotions. There are probably many causes for the change—recent advances in science, together with the pressure of social problems, are answerable for much of it. Whatever may be the cause, it is a change for the worse in every sense."

One wonders if the Church of God has not lost more than it has gained in its practical abandonment of the Book of Psalms as its songs of devotion, and the

adoption in its place of hymns of human composition. In his "Origin and Growth of the Psalter," Murray writes: "Aside from the beauty of the Psalter in poetry and lyric song, which will commend its study as long as culture and taste and letters remain among men, it will be sung until the latest times, wherever man, in his loneliness, reaches out after the Eternal Being into whose nature and relation to His creatures it penetrates deeper than any other book in the world."

Some religious teachers of the day are charging upon the old theology that it did not properly emphasize the Immanence of God. They talk as if this were a discovery incident to the doctrine of evolution. No student of the Old Testament, especially of the Psalms—at any rate, no one whose spiritual life has been nourished by these songs of the ages—will admit that this is true. To the writers of the Psalms God was not only high, He was also nigh. He was the hearer of prayer, the One to whom all flesh could come. At the cry of a poor man nature is upheaved, and God is represented as coming to the rescue. Of Psalm xviii., 6-16, Dr. Maclaren writes: "Here is a description unsurpassed in sublimity and grandeur. Instead of pagan attempts at a likeness of God, we have here painted with descriptive accuracy, poetic force and theological truth, the pitchy darkness which hides Him. All this splendor flames out because a poor man

prays; and all the upheaval of earth and the artillery of heaven have simply this end in view—that a poor man may be delivered. The paradox of prayer never found a more bold expression than in this triumphant utterance of the insignificant occasion for, and the equally insignificant result sought by the exercise of the energy of omnipotence.”

The danger of modern thought is that in its emphasis of the Immanence of God it will associate God too exclusively with second causes, and thus degenerate into practical Pantheism. There is a decided Pantheistic tendency in modern religious thought. This does not appear in the Psalms. They are free from all error.

5. We now pass to a fifth characteristic of the Psalms, which is their emphasis of joyfulness as the normal condition of the Christian. The Psalms teach that it is a sacred duty to be happy. I somewhere have read of an advertisement for a companion which ran thus: “Wanted, a Christian companion, but she must be happy.” Why should not a Christian be happy? I cannot think that our Saviour never smiled. The children would never have gone to Him if He had not been attractive. Why has not some master painted Him in the gracious act of receiving a little child from its mother’s arms? The only Psalm of the one hundred and fifty which ends in darkness is the eighty-eighth. Many begin in a sad and mournful tone, but they do not long continue thus. After a few short verses, the writer passes out of the valley of darkness up to the mountain-top of joy and gladness. Witness Psalm xiii., which begins with, “How long, O Lord, wilt Thou forget me? How long wilt Thou hide Thy face from me? How long shall I have sorrow in my heart?” There are but six verses in the Psalm, and the last two read thus: “I have trusted in Thy mercy;

my heart shall rejoice in Thy salvation. I will sing unto the Lord, because He hath dealt bountifully with me.”

6. Let us note as a sixth characteristic of the Psalter its universality. This is seen in its comprehensive expression of all religious experience. The words of Bishop Horne are in place here: “Indited under the influence of Him to whom all hearts are known, and all events foreknown, they suit mankind in all situations, grateful as the manna which descended from heaven and conformed to every palate. The fairest productions of human wit, after a few perusals, like gathered flowers, wither in our hands and lose their fragrance; but these unfading flowers of paradise become, as we are accustomed to them, still more and more beautiful; their bloom appears to be daily heightened, fresh odors are emitted, and new sweets are extracted from them. He who has once tasted their excellence will desire to taste them yet again, and he who tastes them oftenest will relish them the most.”

In the preface to his commentary on the Psalms, Calvin wrote: “This book, not unreasonably, am I wont to style an anatomy of all parts of the soul, for no one will discover in himself a single feeling whereof the image is not reflected in this mirror. All griefs, sorrows, fears, doubts, hopes, cares and anxieties—in short, all the tumultuous agitations wherewith the minds of men are wont to be tossed—the Holy Ghost hath here represented to the life. The rest of Scripture contains the commands which God gave to His servants to be delivered to us. But here the prophets, themselves holding converse with God, inasmuch as they lay bare all their inmost feelings, invite or impel everyone to self-examination, that of all the infirmities to which we are liable, and all the sins of which we are so full, none may remain hidden.” In this connection

it may not be out of place to refer to the prominence in the Psalms of confession of sin. There is a group commonly known as the Penitential Psalms; they are Psalms vi., xxxii., xxxviii., li., ciii., cxxx. and cxliii. Dean Swift once said: "I never wonder to see men wicked, but I often wonder to see them not ashamed." One could not thus speak of the authors of these Psalms.

Ambrose, the pious Bishop of Milan in the fourth century, wrote: "The law instructs, history informs, prophecy predicts, correction censures, and morals exhort. In the Book of Psalms you find the fruit of all these, as well as a remedy for the salvation of the soul. The Psalter deserves to be called the praise of God, the glory of man, the voice of the Church, and the most beneficial confession of faith. The Psalms teach me to avoid sin, and to unlearn my being ashamed of repentance. In the Psalms, delight and instruction vie with one another; we sing for enjoyment, and read for instruction."

Dr. MacArthur, of New York, says: "To this hour the Psalms are the mirror which best reflects the soul's loftiest hopes, lowliest penitence, and most beseeching petitions. Psalm li. has sobbed and wailed through the world for three thousand years. The heart's bitter cry is heard in every line. These Psalms have been the Miserere and the Te Deum of the heart's noblest sorrow and most exultant joy. To this hour the Christian on the mountain-tops of faith, or in the valleys of doubt and despair, can find no vehicle of his thought so expressive, so simple, so sublime, as these old Psalms."

Athanasius, Bishop of Alexandria in the fourth century, says: "They appear to me a mirror of the soul of everyone who sings them; they enable him to perceive his own emotions, and to express them in the words of the Psalms. He who hears

them read receives them as if they were spoken for him. Conscious-struck, he will either humbly repent, or hearing how the trust of believers was rewarded by God, rejoice as if His mercy were promised to him in particular, and begin to thank God. Yes, in its pages you find portrayed man's whole life, the emotion of his soul, and the frames of his mind. We cannot conceive of anything richer than the Book of Psalms. If you need penitence, if anguish or temptation has befallen you, if you have escaped persecution and oppression, or are immersed in deep affliction, concerning each and all you may find instruction, and state it to God in the words of the Psalter."

Well did Dean Stanley, in his "History of the Jewish Church," write of the Psalms: "There is no book which has played so large a part in the history of so many human souls."

The universality of the Psalms is seen, moreover, in their freedom from nationalism. They take the whole world into their thought. "All the nations whom Thou hast made shall come and worship before Thee," are words which no narrow-minded seer penned. Note Psalms ii., xcv., c. and cxvii. as samples of the world-wide reach of these songs. Psalm lxvii. might well be selected as the missionary hymn of all modern missionary societies. Its opening words are a prayer for self, but they are not selfish: "God be merciful unto us, and bless us; and cause His face to shine upon us. That Thy way may be known upon earth, Thy saving health among all nations."

Well does Professor Binnie say: "The best missionary hymns that were ever written—those which have the power of keeping abreast of every new generation—are the hymns of the Psalter. It is a striking fact, and worthy to be pondered by those who are haunted with the notion

that the Psalms are somehow antiquated, and that we must part company with them if we would keep abreast of the age—it is, I say, a striking fact that there are found in the Psalter hymns which are far in advance of any time the world has ever seen; insomuch that the faithful will never be able to sing them with entire appropriation and unqualified delight till the earth is filled with the knowledge of the Lord.”

The Psalms are universal in a larger sense still, as indicated by the following words: “One speaks of the Book as a whole as a sort of heroic tragedy. The redemption of man and the destruction of Satan is the plot; the persons of the Godhead, Satan, Judas, the apostate Jews, the heathen persecutors, the apostates of later times; the attendants—believers, non-believers, angels; the scenes—heaven, earth, hell; the time of the action—from the Fall to the final overthrow of the apostate faction and the general judgment.”

7. A seventh characteristic of the Psalter is its Messianic element. Time will not permit an elaboration on this point. The Psalms should be doubly dear to us for our Lord’s sake. We have pictured in them the suffering servant and the reigning king. In a cluster which describes the good man, in which is no prayer and no confession (I refer to Psalms i., xv., xxiv., ci. and cxii.), one almost thinks there is an anticipatory description of the ideal man. More than one-half the references in the New Testament to the Old, of Messianic import, are from the Book of Psalms.

We close with two thoughts, each of which might be regarded as indicating another characteristic of the Psalter. First, the Psalms breathe the spirit of absolute obedience to God. In them the soul is utterly prostrate in the Divine

presence. Read Psalm exix. and interpret the figure of Psalm cxxxi. in the light of this suggestion. Secondly, the Psalms represent God as the only satisfaction to the human soul.

Charles Kingsley says: “It is this one fixed idea that God could bear, and that God would help, that gives unity and coherence to the wonderful variety of the Psalms.” The beautiful words of Augustine are in place here: “Feciste nos ad Te et inquietum est cor nostrum, donec requiescat in Te” (“Thou hast made us for Thyself, and restless is our heart until it rests in Thee”). “In these times of great religious animation, and of little religious doubts, times of sedulous exactitude in scholarship and of feeble consciousness toward the unseen future and the eternal, times in which whatsoever is of boundless dimensions in Holy Scripture has passed beyond our range of vision, while our spectacled eyes are on iotas”—(Sir Isaac Taylor’s “Spirit of Hebrew Poetry, p. 43)—let us drink more deeply of the spirit of the Psalms, this devotional manual of the ages. It begins where many of us hope to end—in blessedness; it ends with manifold hallelujahs—where we all may begin if we will, and on a way of ever-increasing wonder oft repeat “Praise ye the Lord.” The longest in the collection speaks of seeking God with the whole heart, and the shortest calls upon all nations to praise God. If we truly live the longest Psalm, we shall be able to help in God’s work of realizing the vision of the shortest one.

“I open the old, old Bible,

And look at a page of the Psalms,

Till the wintry sea of my trouble

Is soothed by its summer calms;

For the words that have helped so many

And that ages have made more dear,

Seem new in their power to comfort,

As they bring me my word of cheer.”

NEWS OF THE CHURCHES.

ABROAD.

Latakia, Syria.—Rev. James S. Stewart has kindly sent us translations of reports from teachers who went out to labor in the villages during the summer. It was his intention to spend the whole summer touring and encouraging and aiding these and other workers, but God ordered otherwise, and at the time of writing, December 1, 1903, he was still in Kessab. These reports will give the readers of *OLIVE TREES* a good idea of the work of these itinerant preachers:

Gunaimia.—Teacher Najib Haddad, who labored at the village of Gunaimia during the past summer wrote: The proclamation of the gospel among the brethren at Gunaimia, and especially to ignorant and heathen strangers in the vicinity, met with great success, by means of the divine guidance and help. God, who opened a door for me among people of various places and beliefs, made my heart to rejoice with thanksgiving and praise for the success of His word, which is able to make wise unto salvation. During the whole period of my work there I used to teach for half the day no fewer than fourteen children, except Saturdays and Sabbaths, and in the evenings met with the brethren from house to house for prayer and Bible reading. On the forenoon of each Sabbath there was the usual meeting for preaching at the appointed place, and in the afternoon a Sabbath school for both boys and girls, who numbered about twenty. But besides this work the Lord guided me to a new kind of service, and showed me the great necessity and the possible success of the same, viz., among the Ansairia, Moslems, and Armenians who came to the water mills

to have their wheat, barley, or corn ground into flour. Each afternoon, after the close of school, I used to go from mill to mill and read the Word of God to whomsoever I found, and without exception they behaved well and heard the Word gladly. Some were greatly interested and could hardly find means to express their gratitude and joy at what they heard. They wished to know what I desired them to do for me, and once a man went and made a thick loaf of bread from his flour, and brought it to me, thinking that would please me. I answered him that I desired no recompense, although I was grateful to him for his kind act, but he pressed me to take at least a piece of it, as that would make him very glad. I told him that the Lord, who bestowed salvation upon us freely, desires us to preach it freely to others. Again I met with others who asked me what I held in my hand, pointing to the Bible. I immediately answered them that it was the only faithful guide to God and heaven and everlasting life and blessedness. They then gathered about me and besought me to read to them from it. When I had read to them from the New Testament and a little from Genesis, they said to me, "Truly we never before heard such sweet words." They remained for two hours carefully listening, forgetting their work at the mill, and as they departed they said to one another, "How wonderful and joyful those tidings!" They said I was very fortunate in having such knowledge, but I answered, "O friends, each one of you may gain this happiness by attending to what you have heard, and accepting Christ as your Saviour, for He invites all to come to

Him." They asked, "Is it true that He will receive us without any price?" I said: "He surely will, for He is rich and needs nothing from us, nor are we able to pay Him anything for so great salvation, which He has provided for us on account of His great love." They were glad and went away hoping that we might meet again that they might hear more. One of our people afterwards saw some of them in their own village, and they began to repeat what they had heard and to tell how glad they were.

Finally, I was much pleased at what I witnessed of growth in spiritual things among the brethren of Gunaimia, for most of them attended the meetings and heard the Word better than in other years in which I was with them. I ask God to bless the work there, and in all the other stations, and to hasten the day when His knowledge shall cover the face of the whole earth.

Soda.—Teacher Gebra Gurge wrote: I left Latakia July 7, and after a few days with my friends in Tartous, I reached Soda, where I was to labor during the summer vacation. The people received me joyfully when they heard that I had been sent to teach their children. That day I secured a house for a school room, and the next day opened school with twenty pupils. The second day I had twenty-six boys and seven girls, and I was very glad to see them so attentive and obedient, and anxious to attend every day. I taught them during the regular school hours each day; and on the Sabbath they came together to study the Bible lesson, for I had taken my English Quarterly with me. After spending two weeks thus, on Saturday I went to Tartous, where my wife was staying at her father's; and in an hour after my arrival I was surprised to hear that a cordon had been placed on the road and I could not go back to my

work. I was very sorry, and prayed earnestly that the way might be opened for me. I began to go about among the people of Tartous and encourage them in view of the possible approach of the cholera; because they were in great fear and were asking the Lord to deliver them from the scourge that was then raging in Tripoli only one day's journey away. Every day people were going and coming, and bringing to Tartous vegetables, etc., and they would tell their neighbors how they saw people dying of cholera in the streets of Tripoli, so that their hearts melted for fear at the dreadful tidings. I spoke to them and told them that nothing could befall us except by permission of our heavenly Father, and that now was the time to repent and turn to God through the Redeemer. One man, whom I found crying bitterly after listening to me a long time, acknowledged that he was comforted, and that his fear was gone. After that he used to come each evening to the house of Teacher Juraidiny, and also to attend the meetings on the Sabbath. Thank God for His Word, which alone can comfort the heart under such trials! A way was providentially opened for Miss Edgar and myself to spend ten days in quarantine and so come on to Latakia. From thence I returned to Soda and took up my work. I was somewhat troubled with fever, but was able to teach school, and also to converse and read with some young men who came to my room in the evenings, and so passed the summer.

Bizzak.—Teacher Antonius Khouri wrote: I opened a school at the village of Bizzak, July 16, with twenty-five pupils, and our school continued for a month like a growing flower. But then some of the parents came and said that they wished me to teach their children, but only on condition that I would remain a whole year. I said that if the Mission at

Latakia wished I would stay with them; but if not, I could not do so. We then lost ten boys and fifteen remained. One day some of them said, "We are not used to being in school until four o'clock only, but until sunset." I yielded, and taught them thus until I took sick, and then I told them that come what might I would not keep such long hours, and we lost three more boys, but they were rowdies, and we were well rid of them. Thus our school continued with twelve pupils till the close, but the principal teaching was from the Bible. I taught them some Psalms and how to sing them. Our Sabbath school was more successful than the day school. I thank God for leading me to carry it on. At first some young men came who laughed when we sang Psalms or prayed, and I realized that a prophet has no honor in his own country. But at last my own relatives began to attend, and some thoughtful persons, and were well pleased, especially with the singing of the children.

I sometimes talked to the people when they were gathered in the evening in an open space near their church. Once they asked me about the Virgin, and listened with interest when I spoke of the honor done to her by God, and of her holy life, but when I spoke of what does not belong to her in the way of power to work miracles and make intercession for us, they were very angry. Once the priest spoke to me and urged me not to be rebellious like the teacher who had been here before me. I said that I preferred to be what he called stubborn and rebellious. He raised his voice and thundered: "You want to be hated of your father and mother and of me also." But some of the people who do not like him stood up and helped me and he passed on.



Miss Maggie B. Edgar wrote as follows the day after Thanksgiving:

It has not been the custom in our Mission here to observe Thanksgiving, probably because it is a day that comes nearer in its manner of observance to the feast days and holy days that are so many among the people here. But for several years one or other of the married ladies in the Mission has invited all the circle to dinner on that day, and an hour or two of social chat afterwards. This year Mrs. Balph prepared the dinner. Of course there was a turkey and all the other good things that could be had to accompany it, and we who were present very much enjoyed them all. The circle was a small one this year. We missed Mr. and Mrs. C. A. Dodds and Mary, who were of our number last year, though we rejoice that Suadia has gained what we have lost. We regretted also the absence of Mr. and Mrs. Stewart and their family, who are still imprisoned in Kessab by the cordons. We know that to them it is no small trial to be shut away from the work so long.

During the forenoon Dr. Balph had been busy getting a lot of long delayed boxes out of the custom house, and after dinner we all had an opportunity of seeing the new furnishings for the hospital operating room. The donors may surely rejoice in the knowledge that their gifts will make possible the relief of many a poor suffering patient.

Thursday being the evening of our mid-week prayer meeting, and the leader for the evening, Lieut. Saleem Saleh, it had been suggested to him that he preach a sermon appropriate to the occasion, the topic for prayer meeting being Thanksgiving. He presented as reasons for thanksgiving:

The blessing of knowing the religion of Jesus Christ, with all the benefits it brings;

The progress that has been made since the beginning of Mission work here in

spite of great difficulties and opposition;

The Bible freely distributed everywhere in the language of the people, and the missionaries who preach and teach it; and

The freedom from disease among our people in all the field when pestilence and death have been so general throughout the country.

He then showed that our gratitude should be shown by more earnestness and faithfulness in doing the Lord's work and in living for Him. I think he made all the brethren present feel that they had great cause for thankfulness.



A letter of more recent date from Miss Mattie R. Wylie contains items of interest:

We opened our boarding schools the first of October, but we have not taken day pupils owing to the prevalence of smallpox, which has continued for four months. Many children have died from it, and we have thought it best to be careful.

I took fifty-three girls into the boarding school, six nice girls not being able to get here on account of the cordons. Three were taken out at one time because their fathers were afraid of some inquiries that were being made. But those of our members who have children in school, and some who have none, appeared before the council and said that they and their children were Christians, and they intended to have their children educated in the Protestant schools. On account of the cordons we have both been short of teachers.

There was a quarantine made especially for a young lady who had spent the summer in Kessab, her uncle being secretary to the Governor. Two young lady teachers who were in Kessab were allowed to quarantine with her, so now I have more help.

We hope to open the day school after the holidays.

The Sabbath school is well attended and so are the Thursday evening prayer meetings and Sabbath services. M. Ishoc Shemman conducts the Sabbath morning service, and the teachers in turn lead the prayer meetings. M. Ishoc has tried hard to impress his hearers that there is need of repentance, and that when God's judgments are sweeping over the land the people ought to learn the lesson. He has also tried to impress them that there is cause of gratitude that the plague did not visit us. Not that we are better than others, but it is of the mercy of the Lord that we have not been consumed.

The teachers who are here have been faithful in their attendance at the meetings for the study of the Sabbath school lessons.

M. Saleem Saleh preached us an excellent sermon Thanksgiving evening. He compared the beginning of the work of the Mission with the present time in such a way that those who listened felt that we had reason to thank God and take courage. He had just made a visit to Bahamra and was much pleased with the interest taken in the meeting he had held there. One of our girls, however, had been sold for a wife to a man who has no religion, and was very sad.



Writing December 10, 1903, Dr. J. M. Balph says:

The general health in Latakia is good, except considerable smallpox. Cholera still exists in the Aleppo Vilayet in two or three places to a slight degree. There is still a cordon between this and all other points in the interior.

All our helpers who were away have been able to return, with one exception. The way between here and Kessab is still closed, making it impossible for Mr. Stewart to get down. There has not been any cholera in Tartous for twenty days.

If the school has not already opened it will soon.

Licentiate Juraidini, Teacher Akari, and their families all escaped the disease, a matter for great thankfulness. The cholera in the village about two miles from Latakia is extinct, no new cases for fifteen days. We hear to-day that there is no longer quarantine on vessels stopping at Latakia, and we hope to get mail more regularly now.

A LETTER OF THANKS FROM DR. BALPH.

LATAKIA, Syria, Dec. 10, 1903.

DEAR FRIENDS—We have nothing of special interest to note in regard to the hospital work; up to this time thirty cases have been treated—somewhat less than we had expected, but quarantine has prevented patients coming from any distance. We were very much rejoiced to receive about two weeks ago the hospital furniture sent out by the three Philadelphia congregations, and an operating table from Mr. and Mrs. Thomas L. Henry, of Kintnersville, Pa. These articles were all very much needed and are so much better than we had ever expected to have here that we have no words to sufficiently express our thanks to the kind friends who sent them. But they can be assured that they are highly appreciated, and we trust will render valuable service for many years to come.

J. M. BALPH.

Suadia, Syria.—Mr. A. Alexander has kindly sent us a letter recently received from Rev. C. A. Dodds, from which we make a brief extract:

The boys' school has thirty boarders, and day before yesterday I counted at morning prayer fifty-six pupils.

The Sabbath audiences have been pretty fair when the weather has been good. The best I have seen we had last Sabbath. Mr.

Stewart was preaching, having kindly come down from Kessab to give me a day's rest. Had the girls' school been in session I think the seating capacity of the chapel would not have accommodated all. As it was, most of the seats were occupied.

Cyprus.—The following letter from Rev. W. McCarroll should find a response in the Church:

To the young people of the Second New York Reformed Presbyterian Congregation.

My Dear Friends: Since the work here is yours as well as ours, it is fitting that you should at this time have some direct word from your representatives in Cyprus. As this is the first day of the New Year, let me begin with a Scriptural motto which may be helpful to us all during the coming year. It is found in Jeremiah, the 33d chapter and 3d verse: "Call unto Me and I will answer thee, and show thee great and mighty things, which thou knowest not." Why I choose this verse will appear later. God help us all to pray without ceasing and to be mighty in prayer, mighty in the transformation of countless immortal souls, because we have the secret of the Lord with us!

Once again our faith was tested by the appearance of no Greeks at all in the services on last Sabbath, but we are not cast down, for I believe that there is a way in which the Greeks can be reached. Apart from human methods, the way is by and through the Throne of Grace. The Spirit of God cometh where He listeth, but He is bound to work in answer to believing prayer. Let us then be much in prayer that the Spirit of God would in this island reprove of sin, and of righteousness, and of judgment to come.

You ask, What are you yourself doing? Each Sabbath morning I preach and Mr. Nishan, the interpreter, translates into

Armenian. At this service we have perhaps thirty-five all told. In the afternoon at three o'clock is Sabbath school. I have a small class of boys who understand English. Up to this time the Sabbath school has been followed by a service in Greek, and no service in the evening. The Greek service, however, has not been well attended. We have planned for a somewhat different order in the Sabbath services for 1904, as follows: 9:45 A. M., service for the Armenians; 11 A. M., Greek service; 3 P. M., Sabbath school; 7 P. M., English service. We hope that eleven o'clock will prove a better hour for the Greeks, and in the evening we hope that an all-English service may attract some of the English people and also some of the English-speaking Greeks. This will give me two sermons a Sabbath beside the Sabbath school and five days a week studying the language. With such a programme before me, in addition to keeping books, writing letters, and visiting the other centres, I am not likely to find time hanging heavy on my hands.

Your pastor in the December number of *OLIVE TREES* calls for five more missionaries for Cyprus, to occupy the important centres in this island. Why not? The need is great. The Church is able to send them. There are men enough. Why should it not be? "Call unto Me," saith God, "and I will answer thee and show thee great and mighty things." What is there to hinder but unbelief on our part? But as I have written before, the most urgent need at the present time is for teachers, and a well graded school in which the Bible has the first and most important place, and in this way I am confident that the enemy's ranks will be broken. I am sanguine enough to think that such a school would in a very few years be self-supporting, and would prove a mighty power for good in the island.

We need a matron and a young man or capable young woman as principal of the school. It is our constant prayer that these may be here in the field by next September. This seems to me, from standpoint of climate, political and sanitary conditions, to be a most desirable Mission field, and missionaries, I think, could live, and work here who would not be able to stand the hardships of another field.

The beautiful flag which you presented to Mrs. McCarroll is doing duty over the large doorway between drawing-room and dining-room, and is a constant reminder of you, our country, and our God; of you, the donors; of our country, of which it is a symbol; and of our God, the Author of freedom and the Inspirer of the gift. You are often in our thoughts and prayers.

It may be of interest to you to know something of the state of education in the island. There is a Board of Education for Moslem schools and a Board of Education for Christian schools; the latter, of course, referring to the Greek Church. There are 280 Greek Christian schools, with 16,258 pupils; and 145 Moslem schools, with 5,131 pupils. The elementary schools and also some of the schools for higher education receive Government grants. The gymnasium in Nicosia receives a Government grant of £200 per year; and the Moslem high school for boys is maintained entirely by Government. We have then to deal with a people that have at least some respect for higher education. Almost across the road from our church the Greeks have a fine stone building for their Larnaea high school.

Pray for us that the Word of God may have "free course and be glorified."

Tak Hing, China.—Another shadow has fallen on the hearth of the missionary circle in Tak Hing Chau. Early in the morning of Monday, January 18, 1904, a

cable telegram announced the death from croup of Joseph Kerr, Saturday, 16th. "Little Joe," as he was familiarly called, was the third child in the family, born in Denison, Kansas, January 10, 1901, while his mother was on a visit to the United

States, and named after the two grandfathers. It is well with the child, but the heart of our beloved brother must be full of grief, and every one should pray earnestly that he may enjoy the sustaining presence of the Saviour.



"LITTLE JOE"
IN HIS WAGON.

*Baby Joe as he
was sitting one eve
in his wagon. He
usually is not so
sober looking*

ON REVERSE SIDE OF PICTURE
IN HIS MOTHER'S HANDWRITING.



AT HOME.

Allegheny, Pa.—The following items are from Central Board :

Financial Statement—

	On hand Dec. 1, 1903.	Receipts.	Expenditures.	On hand Jan. 1, 1904.
Southern Mission.....	\$1,994.63	\$565.19	\$485.33	\$2,074.49
Indian Mission.....	1,616.36	189.50	211.66	1,594.20
Chinese Home Mission..	755.37	—	88.33	667.04
Jewish Mission.....	382.69	225.38	200.00	408.07
Southern Mission In- dustrial Building...	1,304.93	25.50	—	1,330.43
Southern Mission In- dustrial School ...	394.05	—	54.20	339.85
Sustentation Fund.....	173.46	56.75	—	230.21
Domestic Mission.....	670.43	458.20	200.00	928.63

Distribution of funds was made at this meeting of the Board as follows :

Illinois Presbytery, \$178.50	Vermont Presbytery, \$18.00	Ohio Presbytery... \$200.00
New York " 94.00	Iowa " 237.50	Rochester " ... 10.40
Colorado " 308.33	N. B. & N. S. " 112.50	Pittsburgh Presby-
Kansas " 500.00	Lakes " 162.50	tery..... 262.50

Domestic Mission.—Thirty-one persons, who have been, are, or intend to become members, and six adherents, have signed

a petition for an organization at Los Angeles, Cal. Thirteen of these live in that city, twelve in Santa Anna, about

fifty miles distant, and the others at greater or less distances. Sabbath services are held regularly in these two cities; in the former a hall is used and in the latter the Seventh-day Baptist Church. A Sabbath school has been started. The Sabbath audiences average perhaps two dozen. Mr. McDonald is hopeful. His address is 704 E. 21st St., Los Angeles, Cal.

Southern Mission.—\$396.50 have been collected for tuition for the three months ending December 31, a very good showing. There has been some sickness, but nothing serious. The attendance at school has kept up well. In the primary room it has reached a hundred. An assistant has been appointed for the time being. The bricks for the new industrial building have been ordered, and work on it will soon be commenced.

Indian Mission.—Rev. G. E. Greer is filling the place of Mr. McMillan, whose health was such that it was deemed wise for him to take a vacation. He has not as yet much improved. There have been some cases of sickness, mumps, grip, etc., but not enough to interfere with the work.

In addition to routine work, there has been held a series of weekday meetings at the Mission, especially intended to cultivate sociability among the neighboring people. These have been well attended. The magic lantern and other entertainments prove quite an attraction to the settlers and are a very formidable rival to the dances, etc., once so popular. The neighboring whites are well disposed to the Mission.

Chinese Mission.—Mr. Faris sends detailed reports of his work to the Board. Everything is now in good working order. Sabbath services are held regularly. A number of friends from other localities have visited the Mission since Mr. Faris

took charge. Mrs. Boreland still continues to manifest a deep interest in the work.

J. W. SPROULL.

Morning Sun, Ia.—The Ladies' Missionary and Aid Society of the congregation of Morning Sun, Iowa, wish to express a last tribute of love and respect to the memory of Mrs. T. R. Wilson, who was called from our midst November 27, 1903, after a continued illness of a year, most of which time she was a severe sufferer.

The patience and submission which she manifested, never complaining, never losing faith, is certainly a good example for all, and a great cause of thankfulness.

She will be greatly missed among us, but we would not ask her back. Death was a welcome visitor to her. What is our loss is her gain. "A woman that feareth the Lord, she shall be praised."

We would extend sympathy to the husband and children and all sorrowing friends, and commend them to Him who has said, "In the day of trouble see that thou call on Me; I will deliver thee."

COMMITTEE.

Olathe, Kan.—Secretary's Report of L. M. S. of Olathe Congregation for 1903:

Another year has come and gone and it is now time to give an account of what has been accomplished.

We held eleven regular and three special meetings during the year. Our average attendance has been about nineteen; this is a better attendance than for previous years. The meetings, as a usual thing, have been interesting. Our work has been that of making quilts and comforts and sewing of carpet rags. There were also quite a number of garments made, repaired, and sent to the flood sufferers. There have been four new names added to our roll during the year.

We have had the pleasure of having with us our returned missionaries, Dr. Moore and wife, of Cyprus Mission, and Miss Lizzie McNaughton, of Tarsus Mission. Miss Mary Wilson, of Indian Mission, also met with us on one day.

It is always an inspiration to have these workers with us, and we come to have a better knowledge of what is needed in the field of action.

We take this opportunity to return our thanks to the one who so kindly donated to our pulpit, through the society, a new Bible. Let us take as our motto for 1904 the words of the Apostle Paul, "Forgetting those things which are behind," let us press toward the mark for the prize of the high calling of God in Christ Jesus.

MRS. G. A. EDGAR, Pres.,
MARGARET ATCHISON, Sec.



TREASURER'S REPORT OF L. M. S. OF OLATHE
CONGREGATION FOR 1903.

Receipts.

Cash on hand January 1 \$50.00
Dues collected during the year... 62.75



Donations	\$7.50
Initiation fee	.25
Foreign Mission Pledge	.25
Building Fund Pledges	28.55
Subscription for church carpet...	114.08
Amount raised for receptions....	15.80
Proceeds of work	48.16
Total	\$327.34

Disbursements.

For carpeting church	\$180.36
" rug for pulpit	6.50
" table linen	13.00
" interest on church debt.....	18.22
" discharging church debt	30.00
" tank at Indian Mission.....	17.00
" express on Bible sent us.....	1.25
" postage	.02
" expense on quilts, comforts, etc.	4.47
" expenses of reception commit- tees	15.80
Balance on hand January 8, 1904	40.12

Total\$327.34

MRS. IDA MOORE, Treas.

RECEIVED, January 4, 1904, of the Young People of Second New York, through OLIVE TREES, Four Hundred Dollars, half-year's salary of their Missionary, Rev. Walter McCarroll, of Cyprus.

\$400.00

Walter T. Miller

Shear



The recent Senate House Examination of the Calcutta University shows that the Christian community is far ahead of all others in regard to the education of girls. In five classes out of seven, Christian girls head the list; and, out of a total of 341 passes, 253 were from schools under Christian management. Only one successful candidate was a Mohammedan.

MONOGRAPHS.

FACSIMILE FRAGMENT OF LETTER.*

Ta K Hing Chan.
Sept 12, 1908.

My dear Mother & Father.

It has been so long since I wrote to you, it seems almost sacred to have such a privilege of writing to you at this our Communion season. This is Sat. and we had six baptisms this morning. Our hearts are full of joy and gratitude to our dear Saviour who heals us who loves us and who died for us. Three men and one woman. One is Jennie & Dr. Georges cook, our water carrier, and wash woman and the fourth man is a carpenter. You know our wash woman whom we call E. So is our cook's wife. He was baptized at our last Communion & she & her little baby today. and then after Erve was thro' baptizing them. John baptized our dear baby George Mackay. he ~~perf~~ talked in English but all understood its meaning. If I had no other reason to make me glad I came to China the joy in bringing E. So to a knowledge of her Saviour is sufficient. She is a real bright woman, & a good worker. We depend so much on her. O there is so much I want to say but I can't write too much this time.

* This fragment of a letter was found in Mrs. Robb's desk after she had passed away from earth. It was mailed to her parents in Denison, Kan., and is reproduced and published in OLIVE TREES, with Resolutions of sympathy and pictures, that the churches may have a memorial of her devotedness.

time. My eyes are much better and now since Mr. & Jennie have come home I will not need to use my eyes so much in reading to the women & can write home often I hope.

RESOLUTIONS ON THE DEATH OF MRS. A. I. ROBB.

We, the members of the Canton Conference, assembled this day,

Resolve, That we deeply sympathize with our brother, the Rev. A. I. Robb, and mourn with him in the death of his beloved wife, Ella Torrence Robb, and feel that his loss is our loss also.

But we "sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him." We therefore commend our brother to the God of all comfort and hope.

As Jesus has said: "I am the resurrection and the life, he that believeth in Me, though he were dead, yet shall he live," we believe that our sister has only gone before, and is now included in the "cloud

of witnesses" with which we are compassed about. Our prayer is that the children may, as they grow in years, learn to know more fully the Saviour their mother knew and trusted.

Further: We sympathize with the bereaved sister of the deceased, and her aged parents in the United States, and pray that they may be sustained and soothed by an unfaltering trust when the sad news reaches them.

Further: That we sympathize with the Mission as a whole, and feel that a valuable worker has been taken from them.

"Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

Chas. A. Nelson
Chairman pro tem.

CHRISTIAN ALLIANCE SYMPATHY.

WUCHOW, Nov. 21, 1903.

MY DEAR BROTHER ROBB—We reached home safely about dark and were met at the steamer by Brother Hinkey, and found all well here.

As we thought and spoke over our visit with you while on the steamer, we often raised our hearts to God in prayer for you. We are sure that He who has thus far given your hearts so great comfort will

finish the work and bless you more and more. You will doubtless feel the great loss you have sustained the more as time passes by and you begin, after the strain of these weeks, to settle down to the work again.

But He giveth grace and glory, and as He has given her whom He hath taken away the glory, He will in the same abundant measure grant you the grace who are left.

I am so glad that you have the real hope and joy of the resurrection at His coming.

We, too, are praying that His will may be clear to each one for the future as to you and the children going home, etc. May God bless the dear little ones and keep them as His own lambs.

Mrs. Jaffray joins me in loving remembrance and sympathy to you and each one.

Yours in Christ Jesus,

A. Jaffray



MRS. ROBB AND BABY GEORGE MACKAY.

MRS. A. I. ROBB.

The ladies of the Bovina Reformed Presbyterian Church wish to express their deep sorrow on learning of the death of our loved missionary, Mrs. A. I. Robb. The intelligence of her death reached us the evening before Thanksgiving, and the love and esteem in which she was held was shown in the sorrow that filled every heart. It was a Thanksgiving Day we will not

soon forget, and while we are filled with wonder and sorrow because of this mysterious providence, we bow in humble submission to the will of an all-wise Father, and rejoice in the thought that her robes have been washed and made clean in the blood of the Lamb, and that she is now in the presence of her Redeemer, forever free from all trouble, sorrow or anything to annoy. As co-workers with her we desire to bear testimony to her worth as a woman, a Christian, and a noble worker in the Church of Christ. Oh, that we would remember her example as a true Christian worker.

Hers was no half-hearted service. Her whole soul seemed centered in the work of God. She was seldom, if ever, absent from a church meeting during her stay in Bovina, and the influence of her life here will never cease. Her happy, hopeful and unselfish disposition made life brighter and service a joy.

While we cannot understand why she should be taken from her great work on earth, we know she is only called to greater and higher service for the King. "Therefore are they before the throne of God, and serve Him day and night in His temple; and He that sitteth on the throne shall dwell among them." We pray God to be very near to the stricken husband and to the little motherless children. Our hearts go out in sympathy to them in their sore trial, and we are glad to commend them to God, knowing that He is able to heal and to tenderly care for His own children.

COMMITTEE.

THE HOLY SPIRIT IN MISSIONS.

In the Gospels we have the Son of God working out our redemption in the temple of His body. In the Acts we have the Holy Ghost applying this redemption in Christ's body to the Church. The first

seven chapters of the Acts set forth the work of the Spirit through the apostles in Jerusalem. The eighth chapter describes the work of the Spirit in Samaria. From the ninth chapter to the close the work of the Spirit through the apostles in all the earth is set forth. Philip preached to the Ethiopian eunuch, who, according to tradition, organized the Church in Alexandria. Paul preached to the Greeks in Ephesus, Corinth and Athens. He made three great missionary tours which reached possibly to Spain and Great Britain. The book closes abruptly with Paul preaching and teaching in his own hired house in Rome, chained to a soldier, and writing letters to the churches he had founded. As Peter figures in the early part of the book, because he was the apostle of the circumcision, so Paul is most conspicuous in the body of the Acts, because he was the apostle to the Gentiles. It is a broken shaft. The book closes in the midst of the story, because it is an unfinished work.

When Bishop Ripon read the account of the labors of John Williams in the South Sea Islands, the middle Pacific south of the equator, he said: "This is the twenty-ninth chapter of the book of the Acts."

I have here a book entitled "Geography and Atlas of Protestant Missions," by Harlan P. Beach, M. A., in two volumes. He is Educational Secretary of the Student Volunteer Movement. It is the twenty-third in a series of text-books that have been published since 1894, and is for study classes conducted by the Student Volunteer Movement for Foreign Missions. It gives a bird's-eye view of the environment, forces, distribution, methods, problems, results and prospects of Missions at the opening of the twentieth century. It is the book of the Acts of the Apostles in the Church brought up

to date. It reveals how the Holy Spirit selected the fields and sent out His chosen agents to cultivate the fields and gather in the harvest.

The present missionary operations began nine hundred years ago, when Erik the Red was banished from Iceland (986 A. D.), and established two colonies in Greenland. It seems he gave that continental island its name to encourage his friends to join him in his enterprise. "People will be attracted thither if the land has a good name," he said. No one knows the precise extent of Greenland. Perry has explored 3,200 miles of coast from the southeast to the northwest. There are 40,000 Eskimos (raw flesh eaters) living along the coast. They are dwarfed in body, mind and soul. There are many obstacles in the way of the missionary. During the six months' dayless winter they live in huts built of ice and lined with skins of animals. This is entered by a tunnel about ten feet in length, so low that they creep on all fours. The first apartment is for the dogs and other animals. The next is the living room. Several families occupy it. An oil lamp burns for light and heat. The air reeks with filthy odors, almost unbearable to a civilized person. A walrus lies on the floor, the flesh used as needed, the blood in pools all around. The heat often reaches 90 degrees. Here they hibernate for six months. When the nightless summer dawns they leave the hut and take to the boats. Fishing and hunting occupy their attention until late autumn compels them to build another ice-house for the winter.

The Missions of Erik received a new impetus in 1732, when the Moravians entered Greenland. At first the Eskimos resented their efforts. They laid siege to the hut of the missionaries, broke their furniture, stole their food and manuscripts, pelted them with stones, and broke

their boat, which was their last hope of subsistence. For five years the heroic Matthew Stack and Frederick Bochnish and John Beck bore their persecutions without any fruit. The latter translated the Bible into Eskimo. Some Greenlanders from the south came and watched his work. He read them the story of Jesus. That story broke their hearts. One of these men, Kayarnak, came nearer and said: "How was that? Tell it to me once more, for I, too, want to be saved." The ice was broken. In 1746 this man, his wife, and ten children, confessed Christ and were baptized. To-day all the settlements in Greenland are Christian, and it is forty-five years since the last professed pagan died. The Moravians abandoned Greenland in 1900, because their work was done. That is a chapter in the Acts of the apostles who still live in their message.

Labrador, between Hudson's Bay and the Atlantic, has 120,000 square miles. The Spirit sent Rev. Edmund Peek and Dr. Greenfell to preach Christ there. When the preacher in his parish visitation finds a woman preparing bacon by chewing it before putting it in the frying-pan, and is liable to have the church lamps fail him because the oil has congealed, one can realize that work is prosecuted under unusual conditions. But the Holy Ghost is invincible, and His people indwelt by Him are also. Here is an Eshcol cluster. One of the converts said: "I often think on rising in the morning, About this time my Saviour was for my sins crowned with thorns, mocked and scourged; about noon I think, Now my Saviour was condemned to death, and in the afternoon I remember His crucifixion and death, and the full redemption He wrought for me; and in these thoughts the time passes very quickly."

Our territory of Alaska contains about

530,000 square miles, one-sixth of the United States. Rev. Sheldon Jackson, D.D., was sent by the Spirit to minister to the Eskimos and Indians. Here is a token. Dr. Jackson writes: "I have been in all sections of the United States except Florida, but I have never seen such living prayer meetings as they have among the native Christians in Alaska." Of their difficulties, he said, in an address at Lake Mohonk in 1900: "The Eskimos are heathen with all the cruelties that attend heathenism in the South Sea Islands or elsewhere; and these are living under the Stars and Stripes! Two years ago a Swedish missionary, learning that I was going to Washington, wanted me to plead with the Secretary of the Interior to see if some force could not be exerted in his parish to prevent parents from destroying their new-born babes; infanticide being so prevalent that he felt it was necessary for the Government to interpose with its strong arm. Last winter on St. Lawrence Island a missionary who had just gone there and who had not been there long enough to exert much influence, was invited to a native house to witness the destruction of the grandmother. He went, hoping that he could prevent the killing, but this he was unable to accomplish. This woman was one of seven in that small village killed by their families during that winter. The old lady was dressed in her best, as if to celebrate her birthday. The children and grandchildren assembled, also dressed in their best, and when all the circle were present, the old lady took her seat in the center of the floor, adjusted the cord to her own neck, and her son, placing a stick between the cord and her neck, strangled her. This sort of thing is going on everywhere outside of the places where Christian Churches are established. Polygamy prevails everywhere outside of Christian com-

munities. Witchcraft prevails. If I could give you the eye of the Omniscience, I could show you some mother ordering her newly born babe to be thrown out of the hut to be frozen to death or torn in pieces by the dogs. You might see repeated the scene that occurred in one of the villages, where a man was about moving his home from one village to another. The family consisted of his wife and grown son and an invalid daughter. He loaded the sleigh, hitched up the dogs, and not being willing to trouble with the invalid daughter, drove his knife to her heart and then started on. You might see men, women and children tortured to death as witches. It occurred last year, and will occur every year until the Christian Churches wake up and determine, God helping them, that such influence shall be poured in there as to make these things impossible."

Go with us to the South. India contains one in five of the world's population. If the north border were placed at Richmond, Va., the south border would reach Panama, and the west Salt Lake City, Utah. It contains about 1,600,000 square miles. It has more languages than Europe. Caste separates the people by iron walls. The Spirit sent William Carey from England, and Alexander Duff from Scotland. Sir William Hunter writes in "The Indian Empire:" "Between 1851 and 1890 the number of Mission Stations increased threefold; while the number of native Protestant Christians has multiplied by more than fivefold, the number of communicants by nearly fifteenfold, and the number of churches or congregations by sixteenfold. This was largely due to the extended employment of native agency in the work."

China equals the territory of Ontario, Quebec, United States and Mexico. It contains one-fourth of the world's population. The Holy Ghost sent Dr. Morrison,

Dr. Milne, Dr. Hopper, Dr. Hudson Taylor to lead the Flowery Kingdom to the cross. The genuine work done is seen in the 40,000 Christian martyrs in the Boxer movement. The heroism of these nineteenth century martyrs is set forth in Broomhall's "Martyred Missionaries." "The manner in which the Christian converts met their terrible sufferings was a perpetual astonishment to their tormentors. They could not understand what inspired the calm courage of the tall and stalwart teacher Lin of Shan-si, who sat calmly in his room fanning himself and awaiting the advent of the Boxers, who killed him instantly; nor that of the Peking deacon who put on his best clothes and went out to meet them joyfully, facing death with a smile. Was it any wonder that the Boxers in their superstition cut out the hearts of such people to ascertain the source of their more than human courage?" "The notion widely prevailed that within three days they would rise from the dead, unless energetic steps were taken to prevent it. It was for this reason that so many were cut in pieces and burned, in exceptional cases the ashes being passed under stone rollers and dispersed to the winds."

Africa has about 12,000,000 square miles, three times all Europe. An elder in a Scotch country church complained that only one joined the church at the communion, and he was only a boy. But that boy was David Moffat. God sent him to Africa. The Spirit led Livingstone to go to the heart of the dark continent. He sent Stanley to find Livingstone. Bishop Thoburn proposes to establish a chain of Missions, 100 miles apart, from east to west across the continent. A railroad is being built from Cairo to Cape Town, 6,000 miles. Here is what the well-known missionary and diplomat, Rev. John Mackenzie, says: "The life of

a missionary in the interior of South Africa is usually attended with stirring incidents and adventures. Whilst pursuing his great work of evangelist he meets with game and wild beasts in the open country, with wild and degraded men in town and village. He uses wagons, guns, horses and oxen; he handles trowel, plumb line, adze, saw and spirit-level, as well as the usual implements of a minister's study. His highest work is to deliver the message of heaven's mercy, and to explain the sacred Book in which it is contained; but he seeks also to teach something of natural science. At times he is a school-master, and again he may be seen, with his disciples, in the garden or cornfield with spade or plow in his hands."

If you could take the flight of a bird over South America you would see a land of mountain chains, river systems, forests, mineral wealth, and rich in soil, vegetable and animal life. But the people are priest-ridden. Rome has blighted it, the Holy Spirit has moved Protestant missionaries to go and preach Christ to them. Time would fail to speak of Japan, the modern miraele, of Persia, and of Korea, the last hermit nation to open its gates to the missionaries. The Holy Spirit has opened the door, great and effectual. And He is pushing out laborers to enter the open doors. The Mission of the Reformed Presbyterian Church in Syria, Asia Minor and Cyprus, hallowed by the graves of the missionaries who served their days and fell on sleep, and the Mission in China, made precious to all the churches by the newly made grave of the wife and mother from the home of the senior missionary, the door of whose tomb was left open by the Master, and the Chamber of Rest, the window looking toward the east, where she sleeps until the resurrection morning, are the work of the Holy Spirit.

J. M. FOSTER.

CHINA.

Dr. A. W. Halsey writes in the *Assembly Herald* in regard to the work of the Presbyterian Board:

Ten years ago the Rev. A. A. Fulton began work in Canton. In four years less than forty baptized. During the last four years nearly 1,000 adults baptized. In less than two years he has baptized 870 men and women and 103 children. In the whole Canton field the adult baptisms this year number about 1,100. The Rev. Andrew Beattie reports great progress in his field, many new chapels built in whole or in part by native Christians.

At Changsha, the new station of the Board, a conference of thirty-two workers, representing all the denominations in Hunan, was held in June. Three years ago it was considered dangerous to enter Changsha. Now a three days' missionary conference is held with representatives from all the societies at work in the province. The gospel is growing in Hunan, so is Christian comity.

At Paotingfu since the dedication of the new church the services have been crowded. Sixteen adults confessed Christ from the field which was under the special charge of the martyred Simeon. The new station just opened at Shuntetu is in the southern part of the Province of Chili, 200 miles south of Paotingfu. Here are 1,000,000 people almost untouched by the gospel.

The attendance at the street chapel at Chefoo averages 800 a day. On the Chinese New Year 5,000 women and children attended the special services.

TWO OR THREE WITH CHRIST.

It was somewhere in India; it matters little where, as it is with facts rather than their setting that we are concerned.

It was well on into the "hot weather,"

and nearly the hottest part of a hot day, when a kind of "Nicodemus meeting" was held in a shabby school-room in a back street of a small town. School was over; the midday hour of rest had come, and most of the school children had gone to their homes. But the schoolmaster, with two or three of his elder pupils and a young widow, still lingered talking earnestly to the English lady who was the manager of the school. They would not see her again for some weeks, and their hearts were heavy, for they were servants of the Lord Christ, and they valued the help and encouragement her presence and her teaching brought them.

The youngest of the little group was quite a child, an out-patient at the Mission hospital in the town; but, in spite of the weak eyes that had necessitated her attendance there, she had read her New Testament to such good purpose that she was an avowed Christian in a heathen home.

The elder girl had met with more opposition than her little friend. Her father and mother had only allowed her to learn to read in the wicked hope of making her a dancing girl, and when they found that the "reading" she got at the Mission school educated her spiritually as well as mentally, and that rather than submit to her parents' wish she was ready to take away her life, she had much persecution to bear.

The young widow, too, had met with opposition at home. She had had her dearly loved Testament taken from her and had been threatened by her brother-in-law with loss of house and lands if she still persisted in learning about the Christian re-

ligion. A second Bible, however, found its way to her, and at night, while the others slept, the carefully hoarded little oil light helped her to spell out the words on which she built her hope: "*Him that cometh to Me, I will in no wise cast out.*"

Truly, the "two or three" were gathered "in His name" that noon, and the prayers for safety and help that went up from these "weak things" found an answer in the brave, bright faces and the quiet, determined faith of all of them.

So, when the missionary is tired out with apparently fruitless labors, God lifts the curtain as He did to Elijah and shows some of the thousands who, in this land full of idols, have not bowed the knee to Baal.—*London Chronicle*.

HE IS RISEN.

Matthew xxviii, 7.

"He is risen!"

Message first by angels given

To His own:

Go and tell this wond'rous story,

Fraught with joy and heavenly glory,

From the throne.

"He is risen!"

All the bands of death are riven

At His word;

And the gloomy night of sorrow

Opens to a glad to-morrow,

In our Lord.

"He is risen!"

Jesus lives and pleads in heaven,

Will you come?

If we love Him, life immortal

Shall be ours beyond death's portal,

Safe at home.

FRANCES J. DECKER.



While vast continents are shrouded in almost utter darkness, and hundreds of millions suffer the horrors of heathenism and of Islam, the burden of proof lies upon you to show that the circumstances in which God has placed you were meant by Him to keep you out of the foreign field.—*Ion Keith Falconer*.

EDITORIAL NOTES.

Every mail continues to bring the names and addresses of new subscribers to *OLIVE TREES*. These come from all parts of the Church, but notably from congregations where the ministers are deeply interested in the Foreign Missions, and are leading the people in some form of evangelistic work at home, counting it no small privilege to make personal sacrifices for the cause of Christ. On the contrary, in the eyes of men who have plenty of money, fifty cents are a large sum, the interest, you know, on ten dollars; not very much, it is true, to spend on cigars or some other form of sensuous gratification, but rather too much to give simply for regular information as to what the Redeemer is doing in this marvelous missionary era for the accomplishing of His purpose of covenant mercy in the world.

One who has acted as our representative for years in one of the congregations in Rochester Presbytery writes that her *OLIVE TREES* is read in three families and then returned to her for preservation. This is very encouraging. If a few others were making the same good use of this periodical, its articles, items and incidents would reach every home in the Church.

The Board of Foreign Missions, however, according to the circular of its committee, wishes to put *OLIVE TREES* in every family, not simply that it may be read and thrown aside, but that it may be preserved for the instruction of the children as they grow up, and for reference when accurate information is needed in regard to the Foreign Missions. The Corresponding Secretary tells us that one of his most amusing yet provoking experiences is the receipt of letters from individuals asking for the location of the Missions, the names of the missionaries in a

particular field, the number of native workers, and many other things, and expressing the hope that the request will not be regarded as too much trouble, in view of their deep interest in the work. He is always glad to give the information asked for, though he may have contributed it over and over again to these columns. *OLIVE TREES* is an accurate history of the Foreign Missions, containing not only the official reports which may be found in the Minutes of Synod, but also the annual statements of the missionaries, or extracts from them. It regularly records, too, the successes and failures, the joys and sorrows of the laborers, bringing the work in all its details to the doors of the people, and in this way enlisting their sympathies. At the same time the items from the fields of other branches of the Christian Church give many who have no access to papers issued by these denominations a broader view of what is being done to-day for the evangelization of the world.

The large edition of *OLIVE TREES* for January is nearly exhausted. Anyone who wants the complete volume for 1904 should subscribe at once, as that number will soon be out of print.

All renewals and new subscriptions should be sent to

R. M. SOMMERVILLE,
327 W. 56th St., New York.



At the bi-monthly meeting of the Board of Foreign Missions, Tuesday, January 26, 1904, there were some interesting items of business.

A letter was read from Dr. W. M. Moore, in which he said: "After much consideration and prayer for guidance, I have decided to resign my position as medical missionary to Cyprus. This has been

a hard thing for me to do, but duty to my children seems to demand it. My health and that of members of my family would not justify our going out soon, and I do not want to take the risk of being in the way of others." This resignation, which was accepted with much reluctance, as Dr. Moore had shown himself thoroughly devoted to the work of evangelism on the island, creates a vacancy that should be filled at once. Some one ought to be on the ground in September.

A communication was also received from Rev. Walter McCarroll urging the establishment in Larnaca of such a school as he described at the close of his first letter, which was published in the January issue of *OLIVE TREES*. His idea is that the teaching of English would be an attraction to boys and young men who wish to prepare themselves for positions in which a knowledge of English is necessary. Then he would make Bible study compulsory, and use a gospel or an epistle as a text-book in the teaching of English. The Board, while disposed to do whatever in the opinion of the missionary is most likely to bring the Greeks into contact with the truth, and thus secure larger results for God, do not believe that a boarding school is necessary. Young men in other parts of the island wishing to avail themselves of the advantages of a good school can easily, one would suppose, find accommodations in the town while attending the classes. Nor has the Board any authority to use money contributed for missionary purposes in a way that is not distinctively missionary. If a college graduate, as Mr. McCarroll suggests, is willing to go to Cyprus and open a school, accepting the fees as his salary, there can be no objection to sending him out; or if a licentiate, who wishes to devote himself to missionary service, is willing to take charge of a school while acquiring

a knowledge of the Greek language, the fees to be paid into the treasury, it would be well to make the experiment. If the Greeks cannot be reached with the gospel message except through a school, let that plan have a trial. Souls cannot be saved by a missionary preaching to empty seats.

A letter was read from Rev. A. I. Robb that brought tears to some eyes. Speaking of his motherless children, he said: "We have always felt that the hardest feature of missionary life was that it deprived our children, who have done so much to make our life here a happy one, of so much that they might have had at home. Now that their mother is gone, my own judgment is that they will be much better in the home land than here, if a good home can be found for them. * * * They can be well cared for here for the present, and some members of the Mission think it might be possible to keep them here, but this would make it necessary for Miss Torrence to give her time to them, and Chinese custom would not countenance a separate establishment; and in any case I do not think it would be wise. * * * On the other hand, if I take them home it means my removal from the work, and also that the work shall fall on those not well prepared for it. It is true they will have to learn from experience, as we had to, but I should like to save them from some things we had to endure. Will you kindly answer the following points? If a suitable place could be found for them at home, would you think it wise to take them home in the spring and return at once to the field? I should like to do this, if it is thought wise for the work's sake."

The Board decided to approve of whatever, in the judgment of Mr. Robb, would be best for himself and family.

The Corresponding Secretary reported that he had \$1,200 from Rev. D. J. Shaw,

of New Alexandria, Pa., which he offered to the Board to be expended in the erection of a building in one of the foreign fields in memory of his wife, who took a great interest in foreign missionary work. This generous contribution was accepted with hearty thanks, and will be used as soon as practicable to put up, in some locality where one is needed, a house that shall be known as "The Mrs. Martha J. Shaw Memorial."



OLIVE TREES will be glad to hear from the young people of any congregation that is willing to be one of fifty to raise five thousand dollars to extend the work in Cyprus. In the January number we reported the noble proposal of Lake Reno, and we have since been informed that at a business meeting of the Christian Endeavor Society in Chicago, it was decided to raise one hundred dollars toward the support of a missionary. The pledge is only for the year, but in the opinion of Mr. Clarke "it will be permanent," and we agree with him that "such an effort from that society should inspire others, as all are working people." Let us hear from the sons and daughters of eight more congregations, and the Board will be able to send another minister to Cyprus next September.



Since last report OLIVE TREES has received one contribution from the ministers of the Reformed Presbyterian Church toward the salary of their missionary for 1904:

Memorial of Rev. D. McKee,
Clarinda, Ia.....\$15.00

Also from the elders toward the salary of their missionary for 1904:

T. G. Graham, Olathe, Kan..... \$5.00
John Robison, Dresden, O..... 4.50



Any one unable to pay a cent a week can have OLIVE TREES free for a year.

Also from the young women for the salary of their missionary for 1904:

Mrs. M. E. Latimer, Rose Point,
Pa. \$5.20

Mrs. J. B. Williamson, Cambridge,
Mass. 3.65

Mrs. T. G. Graham, Olathe, Kan... 5.20

Miss Maud Graham (deceased),
Olathe, Kan..... 3.65

Mrs. M. E. McKee, Clarinda, Ia... 15.00

Miss Sadie E. Caskey, Allegheny,
Pa. 10.00

Mrs. Geo. A. Edgar, Olathe, Kan.. 5.20

Miss Rachel Wylie, Olathe, Kan... 3.65

Miss Sara M. Robison, Dresden,
Ohio 5.00

Two friends of Missions, New York 25.00

The ten dollars reported in last issue as added to this fund should have been credited to "A young woman of Central Allegheny Congregation."



Mr. J. B. O'Neill, of Belfast, Ireland, when forwarding eleven subscriptions to OLIVE TREES, inclosed £6 from "Four Friends in Belfast," for the support of an orphan in Miss Cunningham's school, Suadia, Syria, and five shillings from Miss Donnelly, for purchase of Arabic Testaments. This money has been passed on to Treasurer Miller.



In a letter with four subscriptions to OLIVE TREES, Mrs. M. J. Campbell sent us twenty dollars, to be equally divided between the Syrian and the Chinese Missions and credited to R. W. Campbell and wife, Baxter, Pa.; and also two dollars for the Foreign Missions from Miss Harriet Kinnier, Cool Spring, Pa.



Another letter brought us five dollars from Mrs. Worth Kerr, Titusville, Pa., for missionary work in Cyprus.

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